THE
Protestant & Evangelical Witness.

SATURDAY, AUGUST 27, 1859.

In our last, we showed that in all secular matters our age holds firmly to the philosophy and wisdom of the injunction, "Prove all things." The physician, the jurist, legislator, merchant, chemist, agriculturist, trader, with all the various craftsmen, are not in their particular spheres or in conducting business transactions with one another, guided by appearances and pretensions, but seek to know what is true and efficacious; and we add that that man gets himself not only sorely cheated, but merrily laughed at, who, in his simplicity, takes show for substance, tinsel for reality; and hence every man is on the *qui vive* (look out) lest he be deceived by "meretricious grades;" and hence, too, let it be carefully noted, we have our various *tests*. Counterfeit coin, false weights, with all the "various imitations," are detected, and the world warned against them; while the authors of such impositions are held up to public scorn and execration, as the case may merit. And thus do we thank heaven, that our arts and sciences greatly facilitate the exposure of all such villanies, and protect society. Now, in the face of this, the benefits of which every one experiences, we naturally ask, why not test moral and religious pretensions as well as physical?—and why not *exposability* in the one case as well as in the other? Is the soul of less consequence than the body?—Time more important than eternity? Whether the only religion that will admit to Heaven comes from Rome, be an assumption founded on truth, is surely not to me and my neighbor of less consequence than that a counterfeit guinea pass current among us; and if I am not only at liberty but bound, if the coin look suspicious, to test it, and if not genuine, to stop its circulation, how can I be free to take every thing as true in the spiritual field, no matter how strange its history and suspicious its appearance? Seeing, then, the non-discussion of Popery turns out an anomaly, what way soever we may view it, and yet, as some think it should be left alone, how are we to account for the existence of this state of mind, so contrary to all that prevails in reference to every other subject?

We answer, first, negatively, it cannot be from regard to the sacred rights of conscience, for the demand "to leave Popery alone," is made, at least loudest, by men who are deaf to the voice of even their own conscience; and apparently without feeling can invade the limits which defend the rights of the consciences of many of their neighbors. Does not the history of modern politics in England and America, and throughout the world prove this, so clearly that it becomes pertinacious effrontery to deny it? Legislators, (and their abettors are many), have built up the unfair demands of Popery upon the obliteration of the scientific scruples, constitutionally expressed, of Protestants. When conscience stands opposed to conscience, the one Protestant, the other Popish, to raise the cry conscientious rights, and at the same time to lean altogether to one side, is mere travesty and cheat, the guilty degree of which, in this case, comes out in giving to an unenlightened conscience all it requests, even when these lie in the line of new and dangerous experiment, while wholly disregarding the claims of an enlightened one, though supported by happy results in the past. Such conduct proves a man to be utterly disqualified to judge in matters of conscience, and also that he uses the cry of conscience to cover his real motives and designs.

Nor, can it be from a conviction that Popery is founded upon the Word of God, or that its claims will stand the scrutiny of religious enlightenment. The *enthroned* man it substitutes for Christ; the worship tendered to this individual, the blasphemous titles with which it clothes him, are held in sovereign contempt by many who raise the cry, "spare Popery," as by ourselves; they will join with us in smiling at the piteous pageantry connected with the system, and the empty strut of self-made gods, who with angry clap, shut the door of heaven against all but faithful sons of Mother Church! Some of the positive causes which produce the cry, "spare Popery," are—

1. Religious indifferentism. Alexander Pope says in smooth verse what we intend, when he says:

"For creeds, let graceless bigots fight,
His can't be wrong whose conduct 's in the right."

But with him, "*whatever is, is right.*" Now, with this unfortunate theology our age has too many sympathizers. Latitudinarianism is confounded with Christian freedom, license with liberty; and so one man's creed is as safe as another, your neighbor's faith does you no injury; and so let every man enjoy his opinion. The man who adheres to the infallible Word of God, occupies no superiority over the one guided by the assertions and maxims of the world; the man who employs every means to enlighten his conscience, is put upon a level with him who superstitiously commits his to the keeping of a designing priest. As to practice and sentiment, much that prevails in religion has its type in ancient Rome; where, the most distorted imagination shaped its god and worshipped it after its own liking, and the laughing philosopher sung "whatever is, is right." Religion like this, substitutes policy for principle; is stripped of fixed principles, and instead of being founded upon Him who says, "I change not,"—the Rock of ages—it floats upon the rolling, restless, ever-shifting waves of human interests, passions and desires; not a candle *giving* light to all that is around, but a chameleon, *borrowing* its hues from adjacent objects; a creature of circumstances and not a life-giving power,—such is the religion of many. And what is this but a practical obliteration of moral distinctions, of the essential and eternal difference between right and wrong, what is of God and what of man? Such a liberal creed can adjust itself to every thing with which it comes in contact, it has nothing to lose in renouncing its former position, nothing to gain in an earnest defence of that, and it can easily afford, for the sake of *peace* and *interest*, to smile upon all. The substance of religion being lost, men will not sacrifice much to defend its outward forms, and to call any thing by this name that suits convenience. The only difficulty that this creed experiences is with truth; accordingly, we see, though in the face of its own liberal conduct to error, and its liberal professions to all, it nevertheless scowls upon, and cannot speak a good word of true, evangelistic principles and efforts. Burke saw the rottenness of such liberalism, when he wrote, "that those persons should tolerate all opinions, who think none of estimation, is matter of small merit. Equal neglect is not *impartial kindness*." Men are not in the habit of making much ado about what they deem of small moment, but when it is otherwise, they "prove all things."

2. Intense secularism. One cannot shut his eyes to the fact, that mere mechanical forces, and physical investigations and laws obtain an importance beyond their nature and merit; that matter is made to supplant spirit, and constitutes with many the sole and most deserving object of thought and pursuit. But, what we refer especially to, is the estimation in reference to this world, in some of its forms and connections, as the *chief good*; and the determination to press every thing, voluntary or otherwise, as an agent to possess it, and the glory given to those who are successful in the pursuit,—all of which to a great extent prevail. Arising out of this and suited to it, there is a new code of morals, principles and sentiments, of which the Bible knows nothing but condemnation. Science, unless it support and advance this earthliness must suffer neglect if not contempt. Science and art are both as means to an end, which is worldly necessaries, conveniences, and amusements; ease, honor, fame, power—self-gratification. So attractive do these appear, that thousands are in their eagerness and hurry to secure them, in danger of overlooking the character of the means which are to be employed and sacrificed, all moderation and propriety. The end, it is thought, is so worthy as to justify the means, and our loose morality has, to a great extent, granted the correctness of the calculation. Our age, stamping with its boastful authority, the "Almighty Dollar," a very clever and tolerable, if not the most polite phrase, has stereotyped on the plates of its history, our sensuous, perhaps sensual state and tendency. Money, however, is but the representative of wealth,—a machinery to speed the process of exchange, or secure what others have at their disposal, its value will rise in exact proportion to the amount and variety of that which it will command. Alas! with us as in the days of the Catholic *conspiracy* at Rome, you may purchase any thing but heaven, with money; power, place, applause, *character*, &c., &c., &c. Hence do we see there adventurers, men of little mind and less education, even mayhap the slave of passions, through the power of money, rise to a commanding name and rank in society! A state of things wide as the world, but truly deplorable—it blasts the fair and noble aspirations of youth, converts men into grovelers and panderers; tends to hurl into ruin States and Empires, and in a thousand seen and unseen ways, retards the progress of reformatory measures. Having formed our estimate of the world, seen the most expeditious method to procure all it can bestow, all that remains to be done is to procure as much of the "*precious*" medium as possible. As a matter of course, all obstructions thereto, and men are keen-sighted in detecting these, must be removed. The wider the field, the more likely to be successful. Certainly, money from a Roman Catholic is as good as from a Protestant. *It 's money, and that 's all that 's cared for.* But, suppose the Roman Catholic to reason: since we under British dominion cannot bring these men who cry out "Prove all things," and wish to test Popery also to the *powerful* arguments of the Inquisition, we will exercise a low species of persecution, and withdraw in temporalities from all who aid, directly or indirectly, the discussion concerning the character of our religion.—What now will be done? Why, get riches, and with all thy getting, get money or its equivalent, and put your angry prohibition on even British liberty as it comes out in free, unfettered discussion, if that should in any way interfere with your good intentions! Now, the merchant has goods still lying on the shelf, which *might* he *thinks* have been disposed of but for these discussions; and the long row of Perry Davis' Pain Killer seen in the Druggist's shop, tells its own mournful tale, and how much the keeper thereof has lost by such discussions; and the lawyer may lose a profitable suit, and the doctor a profitable operation; and a minister, too, might find it to his worldly advantage under *all* circumstances, to affect great indifference about such matters; nor is the farmer, with all the craftsmen removed at a safe distance from Popish *aid*. And there is the little office holder; to be sure the government gave him his situation, but then the government is greatly indebted to Popery, and Popery keeps a watchful eye over all its servants, and sub-servants down to the lowest, and holds the chief accountable for the actions of the inferior, and hence these men, scattered up and down every where, occupying honorable posts, think it to be for their *interest* to have great peace. *They are men of peace!* and then the government itself? (We make no local appplication.) Why the greater number in our day is like Felix, of whom Tacitus says, he exercised the power of a king in the spirit of a slave. This is that Felix of whom it is said, "he hoped money should have been given him of Paul!"

Reader, do we not see how worldliness, and not Scripture principles, operate to still the voice of open, manly discussion, without which, any nation must be contemptible. To this, add the forementioned liberalism, and we have forces the effects of which have not yet appeared. One thing is plain: where Jesuit plotting has nothing higher to contend with than these, its road is short to victory. Truth does not fear discussion. "Truth 's like a torch, the more it 's shook the more it shines."

3. Another cause of the cry "spare Popery," arises from ignorance of its present character and designs. It has by many been supposed to have changed,—to have lost its grasping desires. It seeks peace when this advances its schemes, for "through policy it causes craft to prosper, and by peace destroys many." Dan. 8, 25. But what is its course in France, Austria, Italy, &c. may be learned from one of the latest statements of the present Pope, denying that "God hath made man free as regardeth his political and religious opinions." There, too, is the massacre of Perugia, equal to sepoy barbarity. The outrageous attack on Mr. Pennell, the firing upon another minister, and the burning of the Bible all within the last three months, in holy Ireland. The cruel abduction of Miss Starr, and the kidnapping of the boy Mortara, meantime one of the ablest organs of Popery speaks out and says, "What we, of course, aim at, in God's good time and way, is to be, as we have once been, the dominant Church in England." But in describing and exposing the deeds of Popery, we are always reminded of the remark of Demosthenes when rousing up a thoughtless public, "I would not be astonished," says he, "if greater blame were fastened upon me for giving utterance to these things than upon them for perpetrating such evil deeds," and so conclude.

We honestly feel that Popery is not adapted to incorporate itself with the progressive elements in society, and march with them to greater issues in the future,—that it is a dead weight, an accumulation of antiquated foibles and absurdities, which the age should remove out of the way, so that freed of its retarding influence, we might bound joyously forward in the path of human improvement—social, civil and religious. And, therefore, do we ask the reader to be consistent; and, as we boast that we do "prove all things," to make Popery no exception. We may sacrifice truth and duty to support error, but—

"Truth, crushed to earth, will rise again,
The eternal years of God are here;
But Error, wounded, writhes with pain,
And dies amid her worshippers."

Father Chiniquy's Appeal.

We would earnestly call the attention of our readers to the very excellent letter and most touching appeal of Father Chiniquy, which appears in our first page. He and his people have been most severely tried by the fierce animosity of Romish Bishops and the afflictive dispensations of Providence. They are our brethren in Christ. Shall we not come to their relief? Should not their distresses touch our hearts? Let us remember the words of the Lord Jesus in the Great Day:—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it *unto* ME." We would respectfully recommend to the Protestant Ministry in the Island to call the attention of their people to this appeal, and let a collection in behalf of these suffering members of Christ be made in every congregation. The Lord will not forget such a sacrifice. A correspondence may at once be opened up with Mr Chiniquy, and any contributions for this object faithfully forwarded. This proposal has the sanction of several ministers in the city. Any contributions left with us will be most carefully preserved, until required to be forwarded.

Presbytery of Pictou.

The Free Presbytery of Pictou met at New Glasgow on Wednesday the 10th August, and being constituted, proceeded to business.

The Presbytery agreed to meet at Earltown on Friday, the 2d day of September, for the induction of the Rev Alex. Sutherland, late of New London into that charge, and they appointed the Rev John Munro to preach at Earltown on Friday the 12th inst., and serve an edict to the people, that if any persons have any objections to the life or doctrines of the Rev A. Sutherland they may repair to the Presbytery to be held there on the 2d day of September.

A Call from the congregation of Pictou in favour of the Rev. James Noble of Poolewe, Ross-shire, Scotland, was sustained, and agreed to be transmitted to the Rev. Dr Bonar, Convener of the Colonial Committee of the Free Church of Scotland, requesting him to prosecute the same before the Presbytery of Lochcarron.

The subject of Union was brought before the Presbytery, and it was resolved to hold Presbyterial meetings in all congregations with the Kirk-Sessions within the bounds of the Presbytery, for the purpose of explaining the subject to the people, and clearing up any doubts or difficulties which may exist regarding it. The Basis was approved of as a satisfactory Basis, and as one on which the Union may be consummated without compromise of principle.—*Presbyterian Witness.*

Induction of Rev. Mr. M'Leod.

The Presbytery of Halifax in connexion with the Presbyterian Church of Nova Scotia, met at Newport on Tuesday the 2d inst., for the purpose of inducting the Rev. John McLeod into the pastoral charge of that congregation. The Rev. P. G. McGregor preached an impressive sermon from James v. 49, 20; the Rev John Cameron narrated the proceedings of Presbytery in reference to the Call, and put to the minister the Questions of the Formula; the Rev Mr Murdoch offered up the induction prayer; the Rev Mr McGregor addressed the minister; and the Rev James McLean addressed the people; after which, the congregation, as they passed out of the church, gave their new minister the right hand of fellowship, and greeted him with a cordial welcome.

Though the meeting was held on a busy day of harvest, yet the congregation was large and deeply interested in the proceedings. Since they were organized into a separate congregation, they have erected and completed a comfortable Manse, and exhibited a liberal and generous spirit worthy of imitation.

We believe Mr McLeod has entered upon a field of labor in which he may be very useful; and we pray that through his instrumentality the interests of Zion will be promoted in his interesting congregation.—*Ibid.*

Religious Items.

THE POPE'S APPEAL FOR THANKSGIVING.—The Pope has addressed an autograph letter to the Cardinal Bishop of Albano, requesting him to invite all the faithful of Rome to join in a solemn thanksgiving for the cessation of war. The following is the principle passage of this document:—

"To thank God for the restoration of peace between the two great Catholic belligerent powers is our duty; but to continue our prayers is a necessity, inasmuch as divers provinces of the States of the Church are still a prey to the men who are intent upon demolishing the established order of things, and it is with this view that in our days a foreign usurping power proclaims that God hath made man free as regardeth his political and religious opinions, thus denying the authorities established by God upon earth, and to whom obedience and respect are due, forgetting at the same time the immortality of the soul, which, when it passeth from this transitory world to the eternal one, shall have to answer unto the all powerful and inexorable Judge for those religious opinions; then learning too late that there is but one God and one faith, and that whoever quitteth the ark of unity shall be submerged in the deluge of eternal punishment."

The Theological Hall of the Presbyterian Church of Nova Scotia will open at Truro on the 31st inst. at two o'clock p. m. Introductory Lecture by the Rev. Dr. Smith.—*Presbyterian Witness.*

BOSTON, August 14.—The great annual Wesleyan Camp-Meeting, at the Vineyard, was attended by about 20,000 persons to-day. Impressive discourses were delivered by different clergymen. The weather was delightful, and perfect order was maintained throughout the day.

BIBLE CHRISTIAN SABBATH SCHOOL ANNIVERSARY AND TEA MEETING.—According to previous announcement, on Monday, 15th instant, the Bible Christian Sabbath School, and many friends, of Charlottetown, repaired to the Union Road Chapel Grounds, the place prepared for the festivities connected with the S. S Anniversary for 1859. The day was all that could be desired, and the attendance far beyond anything expected. The ladies of Union Road furnished the viands for the Public Tea, which, both as to quality and quantity, reflected on them the highest credit. The two Schools were feasted by the friends from town. The funds derived from this Tea will be appropriated towards a Library for the two Schools. The repast over, the intellectual part of the proceedings was entered upon,—Mr. D. Laird, of the *Protestant*, being called to the chair. In doing so, he spoke briefly, yet very happily on the innumerable causes for gratitude to the God of our creation, preservation and redemption; on the tendency of such scenes as that before him to call forth such gratitude; on the pleasing spectacle of union of the various denominations of Christians on such occasions, and the glory brought to our Heavenly Father thereby. Mr. Laird then called upon the children to sing a hymn. This having been done, in a very satisfactory manner, Mr. Barker undertook to examine the children as to their knowledge of Scripture History. He commenced with the history and times of Moses; passed on, touching various portions, to Daniel; and very minutely and pointedly examined as to their knowledge of events connected with the life and death of our Saviour Jesus Christ. Mr. Barker's peculiar style of questioning, no less than the readiness of the children to answer, called forth very general admiration. Another hymn having been sung, Mr. Barker spoke at length upon the origin of Sabbath Schools, their blessed effects already manifested; and what, with God's blessing, must inevitably result from their universal establishment. His remarks were delivered in admirable style, teeming with information, and seemed highly appropriate. Then the children sang the closing hymn, "God bless our Sabbath Schools," to the grand old air of "God save the Queen," with very good effect; Mr. Barker led the company in prayer; and a few minutes afterwards, folks crowded the roads as far as eye could scan, on their return home,—our Father having blessed this joint effort with a successful issue, in every sense. After defraying expenses, a surplus remains in hand, for School purposes, of £13 3s. 9d.—*Com.*

The Hon. Judge Willmot recently addressed the Sabbath School at Sackville to the great profit and delight of the youthful auditory. The *Reporter* states that there is to be a soiree held on the Judge's beautiful grounds on the 24th, the object of which is to aid in liquidating the debt due on the Wesleyan Church in Fredericton. The commendable effort to provide an endowment for the chair of Divinity in the Sackville Academy is being hopefully proceeded with.

RELIGIOUS LIBERTY IN LOMBARDY.—The *Press* says:—"The Governor of Milan, represen ing Victor Emmanuel, has proclaimed liberty of worship, reading, and printing. This is no ordinary privilege. It will do more to prevent the reflux of Austrian domination and sacerdotal intolerance than treaty or army battlement. It will give the people a taste of enjoyment which it will be almost impossible to eradicate at any future time, because the longer it lasts, the more extensively and firmly it will interlace and incorporate itself with the very life of the people. What is worthy of remark in this instance is the fact that this is not a Protestant insurrection against a Roman Catholic institution, resting its right on sacred Scripture, and deriving its growth from the overthrow of Roman dogmas, but a purely civil right enacted by Roman Catholics for the use of Roman Catholics. These have demanded and vindicated it as a political necessity of national existence."

CHURCHES IN NEW YORK AND ITS SUBURBS.—Within the limits of New York and King's counties, there are 420 churches, seating comfortably 335,000 persons. The aggregate salaries of the pastors of the churches amounts to $620,000, or an average of about $1750 per annum each.

RELIGIOUS MOVEMENT IN NORWAY AND SWEDEN.—The Rev G. Scott, a Wesleyan minister, who has just returned from Scandinavia, in a brief letter to the *London Watchman* says—"Deeply impressed with what I have witnessed in Sweden and Norway, I praise God for the great and growing work of grace He is carrying on in Scandinavia."

AN INTERESTING PEOPLE.—The *Pittsburg* (Pennsylvania) *Dispatch* says:—The Rev James Sinclair, formerly a resident of this vicinity, is now in charge of two Presbyterian congregations on the border between North and South Carolina. He informs us that a greater portion of the population of five counties in that part of North Carolina are of Scotch descent, and the Gaelic language is spoken even by the slaves, some of whom understand no other. Part of his addresses are in the Gaelic, and his father is also preaching in that language in the same vicinity. Many of the ancestors of these people were driven from Scotland during the troubles of the 'Pretender,' or Stuart dynasty—having been pardoned under the gallows on condition of becoming exiled to the colonies of the Carolinas. Mr Sinclair says they are a most excellent, hospitable, quiet people."

MARRIED,

At Noel, Hants Co., N. S., on the 6th instant, by the Rev. John Currie, the Rev. SAMUEL FULTON JOHNSTONE, Missionary of the Presbyterian Church of Nova Scotia to the New Hebrides, to Miss ELIZABETH O'BRIEN, daughter of William O'Brien, Esq., of Noel.

At Cove Head, on Thursday the 18th instant, by the Rev. James Allan, Mr. CHARLES M'MILLAN, Union Road, to Miss CATHERINE SHAW, Brackley Point.

On the 24th inst., by the Rev. Henry Pope, Mr. GEORGE BURNETT, to Miss ANN GIBSON, both of St. Peter's Road.

DIED,

Of Scarlet Fever, at Savage Harbor, on Friday, 12th instant, GEORGE DOUGLAS, youngest son of Mr Elisha Coffin, (Point) in the eighth year of his age.

In this City, on the 22d inst., JEREMIAH, infant son of Mr. William O'Brien, late Quarter Master Sergeant, R. N. C., aged 5 months and 10 days.

At Campbelltown, Lot 4, of Consumption, Miss ELIZABETH COUGHLAN, in the 24th year of her age, in sure and certain hope of a joyful resurrection to eternal life.

In this City, on Thursday, 25th inst., CHARLES, youngest son of Mr. James Watts, Junr., aged 17 years.

PASSENGERS.

In the Steamer from Pictou, on the 22d inst.,—Messrs. Robertson, Pollard, Morrisay, Gay, Brown, Sherry, Wiswell, Robertson, Ayr; Mrs. M'Cready, Mrs. Mason, Mrs. Wiswell.

In the Steamer from Pictou, on the 26th inst.,—Rev. A. M'Donald, Rev. Dr. Knox, Lieut. Henniker, Messrs. J. Ball, R. M'Intosh, Hunter, Davis, M'Rae, Jun., Barrow, Brumsell, Mes Henniker, Miss Henniker, Mrs. M'Leod, Miss Weakley, Mrs Murray, Mrs. Green, and others.

LAUNCHED,

On the 13th instant, from the Shipyard of William Bearisto, Esq., Mill View, Lot 17, a superior Iron kneed Brig, of 265 tons, called the "*Nith*" for the Hon. James Yeo, of Port Hill.

On Monday, the 13th instant, from the Shipyard of Mr. Samuel Kinlay, Egmont Bay, a Juniper Brig, to class 7 years, of about 230 tons, for Hon. Jas. Yeo.

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